

APRIL.

THE

MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXII.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul."—Matt. XVI., 26.

CANTERBURY, N. H.

1892.

THE MANIFESTO.

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The Manifesto.

VOL. XXII.

APRIL, 1892.

No. 4.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

Published in Albany, N. Y., in 1808.

No. 16.

Explanations.

Br. Stone, in the introduction to his Letters on Atonement, observes that the arguments used by his opponents; are "bold unscriptural assertions, hard names, delusion, error, doctrines of devils, Arminianism, Socinianism and Deism. Such arguments," say he "have no effect on a candid mind, but they powerfully influence dupes and bigots. The candid look for truth and plain unequivocal arguments."

Who then could he suppose would be influenced by the following statement in the postscript of his reply to Campbell's strictures?

"You have heard, no doubt, before this time, of the lamentable departure of two of our preachers, and a few of their hearers from the true gospel, into wild enthusiasm, or Shakerism. They have made shipwreck of faith, and turned aside to an old woman's

fables, who broached them in New England about twenty-five years ago. These wolves in sheep's clothing have smelt us from afar, and have come to tear, rend and devour."

If bold unscriptural assertions and hard names are wrong, I presume Br. Stone's postscript is not exactly right. What plain unequivocal argument was ever advanced to prove that the conduct of these men, in a single instance answered to such a bold assertion. When Benjamin Youngs was forbidden to speak at Concord, by R. Marshal and B. W. Stone, the only reply he made was, "I am sorry to see you abusing your own light."

When to these innumerable hard speeches, are added, their inviting these strangers to their houses, stopping them at the door when they came, and forbidding them to enter, or at other times ordering them from their houses and laying them under the necessity of seeking their lodging among the weeds, and by such acts of inhumanity as a Deist would be ashamed of, encouraging a spirit of persecution; I think the Christians may well acknowledge that all their thoughts, words and actions, have not always been exactly right.

What but the example of this latest genus of Christians could have instigated any part of a free and friendly republic, to beset the houses of the Shakers in the night, assault their persons with clubs and stones, break their windows and burn their place of worship, throw down their fences, and turn in beasts to destroy their grain, cut and tear to pieces their apple trees, crop and disfigure their horses, beat and abuse some of their bodies, and by every kind of mockery, railing and cursing, collaring and threatening, disturb and molest them in their worship.

Did the citizens of Ohio and Kentucky, know of a truth, that it was the meek and humble followers of Jesus Christ that they were treating in this manner? Nay verily, but a people as they supposed, of the most corrupt and mischievous principles. As I apprehend the general statement which the Christians gave of their principles was not exactly right, I shall mark out some of those mistakes. The first rough lineaments of Shakerism portrayed on the public mind, were, that it went to disannul and cast away the Bible, to set up the word of man in room of it, to deny Jesus Christ, the resurrection and final judgment, to throw away the gospel and seek salvation by the works of the law. That these Shakers were enemies to the revival and came to destroy it.

Their scheme was to get the land and property from the people, by parting man and wife, ruining and breaking up families. That they actually forbade to marry, and commanded to abstain from meats, and therefore

without hesitation, they were seducing spirits, and their doctrine that of devils. This general draught laid a foundation for great improvement, both upon their principles and practice. The Christian minister, who set the example of characterizing from his own private studies, without any personal acquaintance, had soon abundance of followers who felt entirely at liberty to publish any thing which a fruitful imagination was capable of composing, and from this source it was, that the public generally received their information.

Such reports and conjectures, of which there was an infinite variety, were generally taken upon the authority that Mr. Such-a-one heard a man say, that he saw a woman, who had it from a very respectable man, who saw the person who saw it. But in some instances, persons said to be of great respectability, would affirm, whether they meant with their natural eyes or the eyes of imagination, that they themselves saw such things. For such liberty Br. Thompson, no doubt, laid a foundation in the following sentence of his letter of April.

"I see the mark of the beast on that church as plain as I see this paper while I write, and I know that I see it by the light of God."

In the light of the same god, I doubt not but ten thousand beastly actions have been seen among this people; not one of which, the Christians, and all the world to help them, are able to prove, after sending out spies and watching their houses by day and night.

It has ever been foreign from the

feelings of the Believers, to counterplead such vague insinuations. They believe that God has called them to another work, in the progress of which the truth will show itself without any strife of words. But as a number of things of considerable weight have been stated by way of objection, which have been maintained with some show of argument, I shall briefly investigate some of those particulars, merely to show the difference of sense and understanding on those subjects according to the evidence on both sides.

The Christian minister, after forbidding the Shakers to speak or the people to hear them, roundly asserts:

☞ "These men say that we are in a new dispensation, that Christ is come the second time, and the resurrection and final judgment begun." The young Believer would reply:

"Very well: A new dispensation is what every enlightened soul has been looking for and the coming of Christ is that for which ten thousands have been praying; and he must now be somewhere on earth, if the Scriptures are true. For the time is up, according to Daniel, John, and all the prophets, for the sanctuary to be cleansed, and the power of the holy people restored; the authority of antichrist taken away, and the saints to possess the kingdom. And what other resurrection is there to life, but to come out of that state of sin into which the first Adam fell, and come into Christ the second Adam, who is the resurrection and the life?"

The matter we now animate and which is constantly upon the change,

we are not to expect after its dissolution, to be again subtracted from the elements of this globe and re-possessed in its primitive form, at the expense of every other body with which it may have been incorporated. What other final judgment are we to expect, but simply and honestly, in the presence of God, and Christ, and before the saints who are appointed to judge the world, confess all that we have ever done amiss, repair our wrongs, set out to forsake every evil, and grow up into Christ, as the infant grows into a man?

There is a natural body, and there is a spiritual body; the former belongs to the fall, the latter to the resurrection. Therefore it is not old skulls and decayed flesh that are to be raised up in glory, but that spiritual body of which we are called to be members; which is already raised up by the power of God, and ascending into the heaven of heavens, far out of sight from this lost world.

"These men say that each one of them is a Christ, and we must throw away our Bibles, and follow them."

This statement is not exactly right. They testify that there is but one Christ, whose footsteps they follow, and though they are by nature no better than other men, yet in following Christ they may be safely followed, according to the Scriptures.

If three honest republicans, in order to reclaim a band of tories, should invite them to become their followers even as they followed George Washington or Thomas Jefferson, would this furnish a sufficient reason for stating that each of these men professed

to be a Thomas Jefferson? and therefore they must be liars, there being only one man in America of that name.

Or if these Tories had a copy of the United States' Laws, which they abused, would it be proper for them to say that the honest citizens wanted them to throw away their law-book, because they would have them to live according to these laws? With no less impropriety were the Shakers charged with professing to be each a Christ, and requiring the Christians to throw away their Bibles.

The subjects of the revival had unanimously believed that Christ would make his abode and appear in man, and that it was their privilege to believe and follow the truth delivered by man, according to that measure in which it was opened and revealed. This was certainly the faith of brother Thompson himself, when in the spirit of the revival, as appears from the following expression, in a letter, dated April, 1803: "The Lord may have made known to one what another is ignorant of. I bless God that He has made you capable to teach me in the things of God."

And even in his letter of April, 1805, he has so much remaining candor as to say:

"God in mercy visited your soul with light while I remained in darkness. He sent you to this country with the light to sow it here, and made you the instrument of bringing the heavenly fire to Springfield, where my soul caught the flame of this revival. Ever since that time you are in my heart to live and die with you."

(TO BE CONTINUED.)

THE ANGEL CHOIR.

ANNIE R. STEPHENS.

THE light of day had vanished,
The cares and toils were done;
The twilight gray departed
And sable curtains hung.—
A silence brooded over,
The night was hushed and still,
Save the moaning of the wind-harp
Along the pine-clad hill.

I sought my couch at even
To find from toil release,
But ere my weary eyelids
Were wrapped in slumber's peace,—
My thoughts flew back and forward
Like a shuttle in a loom,
The fabric of my vision,
Was tinged with shade and gloom.

I thought of life's strange meaning,
Its suffering, trial, pain;
How many hearts to woe were tuned,
Instead of hope's refrain.
When lo! I heard above me
As if in upper air,
Sweet angel voices swelling,
Divinest music there.

With ecstasy I listened,—
What heavenly harmony,
A grand anthemial chorus,
And then sweet melody.
I thought—it is the ransomed
Who in God's mansions shine,
The psalms of triumph singing,
The Lamb's grand song divine.

It floated nearer, nearer,
Until my inner sight
Perceived that choir immortal,
Arrayed in vestments white.
I reached my hands in trusting
To touch their snowy hem,
That I might be made holy
By coming near to them.—

When lo! they spread their pinions
And vanished from my sight;
And then I pondered deeply
The vision of the night.
Not lofty ones descending
From out the great unknown,

Who sing and play on golden harps
Around the Jasper Throne;—

But blessed angel guardians,
Who know our common needs,
Whose gentle, God-like presence
From sin's dark path-way leads.
O heaven-sent evangelists!
Descend the bright stair-way;
Come often, cheer and guide us,
Direct us day by day.

Oh, that sweet song of gladness!
Of hope, and joy and love,
Hath tuned my heart to noble themes,
To live as they above.

I sing a sweeter cadence,
Life seems more bright and fair,
Since I heard that angel chorus,
The music in the air.

Mt. Lebanon, N. Y.

MESSIAHS.

HAMILTON DEGRAW.

NOTHING is more indicative of the culmination of the old and the ushering in of the new dispensation that is about to unfold to the world higher spiritual revelations and possibilities of growth, than the Messianic movement that has simultaneously effected sensitives in different parts of the country. Drawn from the orbit of normal conditions, the erratic movements of those impressible minds puzzle the extoteric understanding of the masses and the too common conclusion is arrived at, viz., insanity.

Preceding the expected Messiah in all ages, a period of intense unrest and disappointment pervaded the minds of mankind. Dissatisfaction with present social, religious and political conditions was prevalent. The expected Messiah was to right those wrongs and bring out of chaotic conditions order.

The present essay is to dwell more particularly upon the one that directly preceded the present expected Messianic advent, viz., the mission and revelations of Ann Lee. Mother as her followers are pleased to speak and think of her.

All the revelations that have come to man in the order of the Messiah have heretofore been masculine. One very important object of her mission was to unfold the sublime and eternal truth of the Motherhood of God, and with what faithfulness she labored to give to the world evidence of the truth of her mission the present awakened thought of the world can testify.

Beginning to realize the truth of the divine Motherhood the feminine principle is asserting itself in efforts for the emancipation of woman from the thralldom that ages of one-sided teaching have bound her. Like a mathematical problem easy after solution, so the truth of the Heavenly Parentage is dawning upon the race.

Through intense suffering of both body and soul she travailed out of and above the environments that surround the ordinary mortal and became one of the world's Messiahs, an adept in the esoteric science of spiritual things. She asserted her right to enter the temple, the holy of holies, and there commune with the divine, and woe to any man that dare to deny her that right, as the career of her former husband, after his rejection of the revelation of God through her can testify.

The question will be propounded, who was Ann Lee? She was the founder of the order of Shaker Com-

munities that have flourished for the last century in the United States. But the founding of a sect is a small matter when compared with the far reaching results of her complete mission.

At the time of the great tidal wave of spiritual baptism that visited our Societies prior to the advent of modern Spiritualism, she said through one of the inspired media that her mission would directly be closed and cease with her people and that she would go where she was not known or wanted.

In all ages the higher revelations have first come to illuminated souls that far in advance of the body stand as an advance guard, and many times a forlorn hope, "who take into their breasts the sheaf of hostile spears and break a path for the oppressed." Such constitute the Messiah of their time and race, and such was Ann Lee.

Her testimony so little understood one hundred years ago by only a chosen few of her direct followers, now through the evolution of soul is being accepted in its fullness or in part (according to development) by more than the organized body of her immediate followers.

As the on-rolling ages unfold to human perception higher and more exalted thought, enrolled among the illustrious and illuminated saviors of the race, Ann Lee will hold the position of Mother in the new dispensation already dawning for the redemption of the race.

Sonyea, N. Y.

He that hath it not in his power to do much, should content himself with doing as much as he can.

Lines in Memory of our Beloved Sister,

MARCIA E. HASTINGS.

*Who let her light so shine, that
others seeing her good works
were led to glorify God.*

WE oft recall with chastened heart
As in life's school we learn,
One precept which our Sister taught,
"All unkind words a harvest sure
Of sorrow will return."
E'en now we seem to hear her voice
As when she gently said,
I've sought to heal the slightest wounds
Which words of mine have made.
And when I meet with early friends
Upon the other side,
I'll plead; "Forgive, if aught unkind
Within your memories bide."
The knowledge which I prize the most
Has taught me how to live
And pattern him whose rule was love,
The erring to forgive.
'Twas thus she lived, 'Twas thus she
loved,
And thus her spirit blest
Ascended to its heavenly home
A worthy, welcome guest.
We'll take the lesson that her life
In daily practice taught;
And pray for grace that words of ours,
May be with kindness fraught.
And should we fail in any case
To speak with Christ-like care;
We'll seek our errors to erase
Through penitence and prayer.

Canterbury, N. H.

*From the Diary of Eldress
Nancy E. Moore. No. 4.*

A WORD TO THE YOUNG.

ALWAYS be respectful to age. Treat those who have borne the burden of life for you with tenderness and due regard. Be ready and willing to receive instruction from them and never speak unkindly to or about them.

My heart has been pained with the cruel treatment of the poor, dumb animals of God's creation. I am thankful that I was taught in my childhood that it was wicked wantonly to ill-treat any living thing. This is necessary to be taught to every one who would be a Christian.

I would write of my thankfulness for having been so favored in my childhood and youth. The Brethren and Sisters spared no pains to instill into my mind the love and fear of God.

SOUTH UNION, KY., APR. 1865. †

MY BELOVED COMPANIONS:—A deep sense of the swiftness of time admonishes me that my days on earth are rapidly fading away, and I am impressed to write my unwavering faith in the testimony of the blessed gospel of Christ, manifested through our ever blessed Mother Ann, also my fervent desire for the prosperity, honor and well-being of our home in South Union.

That this may be honorably effected let each one feel resolutely determined to keep the gospel Orders sacredly, as they were given to us. "Order is heaven's first law," and in this comes a blessing.

Every one who has the least capacity for business can see there has been a people, here in this place, who have made a willing sacrifice of self and selfish interests. They gave their lives

to urge forward the wheel of progress, and labored hard to lay a foundation upon which other souls could build in safety. Let us consecrate our lives as they have done and build upon the foundation which is laid.

Be assured that all these buildings, with these extended improvements, together with the machinery and all the conveniences of our home have not grown to their present state by mere chance. Nay, in no wise. Those who established this Community, toiled diligently day and night to secure an inheritance.

I now feel inexpressibly thankful that I enjoyed the privilege to live with Believers when good impressions could be easily made on the mind. Also that my soul was susceptible of receiving these good impressions and that I learned the necessity of living in obedience to the counsel of my guardians, that I might share in their love and approbation. Through all of my faithfulness I can feel the blessing of heaven, a treasure in the soul. I have no occasion to boast, but I do feel thankful for every sacrifice that I have ever made for the gospel, by the cross, while I know full well that through thoughtlessness, carelessness and ignorance I have made many blunders and often missed the strait path.

Through purification and through humility my conscience has been led to take the proper steps by which to return to the right way, and this was by an honest confession of all that led me astray. I was taught to reverence and to love my superiors, and to maintain a good union with my equals, and to seek their forgiveness if any errors

† At this date the Societies in Ky., and especially the one at South Union, were reaping the fruits that had grown out of the War of the Rebellion. It was a period of lawlessness, and brought great anxiety to the Believers. Ed.

were manifested before them. In this I have enjoyed a blessing and a heavenly rest on earth, which could not have been enjoyed, had I wasted time in selfishness or in worldly pleasure.

It was enjoined upon us to be true and honest; that it was wicked to tell that which was false or to hide the wrongs that were presented to us. We should never take that which belonged to another, in a clandestine manner, nor openly without permission.

We were instructed to let our love, union and good-will circulate throughout all the household of faith, as preferable to the cultivation of any partial or carnal union at home and abroad. We were to do unto others as we would that they should do unto us in like circumstances.

A care was maintained that we should walk softly through the halls and rooms of the dwellings, and especially while in the house of worship. The doors must be closed gently, and while speaking the voice should be mild and pleasant.

I received the impression that worked as a law in my mind that no false covering of goodness before mortals, would ever profit me in anything, but that I should be known as I was at heart. For humanity's sake and individual honor, we should never stoop so low as to make sport, or ridicule any one who may have been so unfortunate as to become deformed by infirmity or old age. It is by no power of our own that we have escaped a like infirmity. Had we been born a cripple, an idiot or a slave, how could we have changed our condition? It is

the same with all. We need take no credit to ourselves for what we are by nature. Let us be thankful for every talent given to us, and remember that where much is given, much will be required.

These are days of sore trial and deep tribulation, and great care is needed for the protection of souls. The whole south is disorganized, and a thoughtless indifference and recklessness, allows many daring outrages to be committed which are a discredit to those in or out of the Church. The religious interest is very low and the power of conscience seems to have lost its power for good. Our prayers are earnest and continued for the inexperienced, that they may take warning before they are beyond the power of mercy. As I work I cry, alas! in view of the passing events and rely upon that power superior to my own. I have a staff to lean upon; a hope in adversity; and through this I look for prosperity to the vineyard of our Lord.

It is said that the darkest hour precedes the dawning day. It is now dark! very dark!! Even childhood and youth share in the rebellious spirit that war and bloodshed has brought upon the land. Repentance is deferred and even true modesty and virtuous refinement is often sadly neglected.

Yet we have the promise and wait patiently for the better day that is coming, when peace shall dwell in the land and righteousness in the hearts of men. In tender regard for all the human race, Farewell.

NANCY E. MOORE.

KIND WORDS.

MAGGIE LADD.

WHAT a blessed thing is a kind word; but how few, how very few there are in this world. Kind words are just as easily spoken as cross or harsh words if we will only teach ourselves to think so.

We should always have a good supply of kind words on hand, ready to fall from our lips, the minute they are needed. How many bruised hearts have been bound up for new trials, just by a few kind words, spoken at the right time and in the right spirit. The one that speaks them is blessed more than the one to whom they are spoken, for it makes him more Christ-like.

Every kind word that a person speaks, adds a star to his crown. Some people will have so many stars and jewels for their crowns that they will need more than one crown to contain them. The number, however, will be few to those who will not have enough even for one crown.

What an example Jesus set for us. He scattered kind words everywhere, upon all, none were excepted who came within hearing. He gave his life for us that we might follow his example in loving those that "hate us and despitefully use us."

A kind word can do more good than all the gold that ever came from the Black Hills.

Union Village, Ohio.

In Memory of Elder H. L. EADS.

MARY C. SETTLES.

DEATH loves a shining mark, and found one in our good Father, Elder Harvey, whose spirit, on the morning of Feb. 13, 1892, returned to the God who gave it. Of him it may be said,—his entire life was spent with Believers. At a tender age his natural mother, consecrated her boy to the Lord. Elder Harvey was a grand man. Intellectually, he had few peers.

He had in his youth many temptations to go forth into the world, to enter college, and fit himself for a minister of the gospel, but when he was called to the work of Christ he dashed away all ambition for worldly distinction, and inclined his ear to this command, "My son, give me thine heart."

Very sacredly has he kept the trust reposed in him, steadily and unflinchingly treading the pathway of duty prescribed for him, even to the sundering of hometies and local attachments, to go to a distant society, thereby showing the obedience that was better than sacrifice. He occupied many positions of trust in his long life, and worthily acquitted himself.

Let us all remember that we are human, prone to err, and as we have been admonished to say some of the kind words to our friends in life, I can say that he was a father and friend to me individually and no less to the whole household of faith.

How much we shall miss him, even though he was so advanced in years. We shall miss his bright, cheerful letters, and good counsel. The evening of his day was made peaceful by loving hands and willing feet. Dearest friends smoothed his dying pillow, and did many things for his comfort. One only of his associates in the ministry, survive him,—Eldress Betsy Smith; may her path be the path of peace during her declining days, is the wish of her many friends. I trust that those who remain will be "faithful even unto the end," as has been our loved Elder Harvey. Let us remember his many virtues, and

Be to others' faults a little blind,
Be to their virtues, very kind.

Pleasant Hill, Ky.

MATTHEW HENRY, a little before his death, said to a friend, "You have been used to take notice of the sayings of dying men; this is mine—That a life spent in the service of God, and communion with Him, is the most comfortable and pleasant life that any one can live in this world."

WHICH SPIRIT?

DR. CARL SEWELROTH.

THE Apostle speaks of the possibility of believers receiving another spirit which they had not received at first. When Jesus said to the apostles who sought to call down fire from heaven and destroy those who did not accept their words, that they knew not what manner of spirit they were of.

The Spirit of God is of love and labor. It is the spirit of Him who created all things and who works in his people to benefit and bless and save all mankind. It is not the spirit of idleness or self-seeking. It is the spirit of him who said "I must work the work of him that sent me" and who said,—“the zeal of thine house hath eaten me up.” If we have a spirit that shirks the labor or shuns the work which God has bidden us do, a spirit which seeks for ease and covets personal comfort and enjoyment, then we may doubt whether the spirit of Christ dwells in us.

The spirit of Christ is a spirit of prophecy, a spirit of proclaiming, a spirit of invitation, for “the spirit and the bride say come.” It is the spirit that loves and yearns over lost men, that pities the perishing and invites and entreats and seeks to bring home all mankind to the blessed gospel of love into the Master’s fold.

It is far from the spirit that seeks for worldly gain and earthly glory or pleasure, for the friendship of the world is enmity with God. It is the spirit which enables us to sing with the spirit and understanding, and helps us to find our place of prayer

where the spirit is to discern of something that is around us that we may be saved from deception and misleading. It truly is the spirit of truth which causes us to love truth and hate error. It is the spirit which sometimes works wonders, for God hath given to some the gift of healing and the working of miracles by the same spirit. It is the spirit of power and of love, and of a sound mind. It is the spirit which bears the fruit of love, joy, peace, long-suffering, meekness, gentleness and faith and enables those who possess the spirit to crucify the flesh with the affections and desires.

As many as are led by the spirit of God they are the sons and daughters of God. But if none have the spirit of Christ they are none of his. Let those who know the power of the Holy Spirit see to it that they quench not the spirit, that they grieve not the Holy Spirit of God. And let those who have not yet known the force of the spirit of love and truth, seek to know it as it comes from God who will give unto them that spirit so that being partakers of the spirit of God they shall be the sons and daughters or God,—the Father and Mother, and the heirs of everlasting glory.

Peoria, Ill.

INQUIRY.

No. 3.

WHAT is the difference between the Quakers and Shakers?

While the Quakers believe in the old Adamic relation of “marrying and giving in marriage,” the Shakers believe in the testimony of the Christian

resurrection, in which Jesus said, "they neither marry nor are given in marriage."

The Quakers are believers in the Trinity, the Father, Son and Holy Ghost,—three male persons in the Deity.

The Shakers teach that God is our Father and our Mother.

The Quakers believe in the plenary inspiration of the Scriptures, while the Shakers believe that the Scriptures are a record of God's work among a specially favored class of people.

The Quakers amass to themselves all the private, selfish property that time and ability will afford. The Shakers live in a Christian Community and have no private property, but hold as said the apostles,—“All things in common.”

While there are essential differences in the two orders, there are some things in which they quite nearly approach each other.

The Quakers are stanch non-resistants and a worthy example of this Christian principle. They accepted the words of Jesus,—“my soldiers will not fight.” The Shakers accepted the same testimony, and are also, non-resistants.

[Contributed by Amelia Tait.]

LITTLE THINGS OF LIFE.

LITTLE words, not eloquent speeches or sermons; little deeds, not miracles, nor one great act, nor mighty martyrdom make up the true Christian life. The little constant sunbeam, not the lightening; the waters of Siloam, “that go softly” on their meek mission of refreshment, not “the waters of rivers, great and mighty,

rushing down in torrent noise and force, are the true symbols of a holy life.”

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and impudences, little foibles, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gayety, little indifferences to the feelings or wishes of others, little outbreaks of temper and crossness, or selfishness or vanity; the avoidance of such little things as these go far to make up at least the negative beauty of life. And then attention to the little duties of the day and hour, in public transactions, to private dealings, or family arrangements, to the little words and tones, little benevolences or forbearances, or tendernesses, little self-denials, self-restraints, and thoughtfulness, little plans of quiet kindness and thoughtful consideration for others; punctuality and method, and true aim in the ordering of each day—these are the active developments of holy life, the rich and divine mosaics of which it is composed. What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made up.

LIGHT.

THIS morn the sky was cold and gray,
The sun was hid from view,
The cloud which shadowed all my soul
Concealed God from my sight.
To-night the clouds are breaking 'way
The stars of heaven shine through,
And I lift up to God my soul,
For he has sent me light.

Mary Agnes Leavens.

[THE above was contributed by one who has loved the “Believers” from early childhood.—ED.]

I will not speak against my neighbor.

THE MANIFESTO.

APRIL, 1892.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

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Editorial.

It may not be an objectionable feature in the life of a Christian, to be interested in that which makes the heart to rejoice. Holiness, honesty, truthfulness and a general consideration for others can never pass without its reward of peace and happiness. These are appreciated as among the treasures that are worthy to be placed beyond the reach of moth and rust, and in this world and that to come, they will be treasures over which one may always reap the reward of "Well Done."

But to rejoice when despoiled of our hard earned earthly pittance and

enter into prayer for those who are our active persecutors is quite another thing.

The very essence of life is in obtaining and in being able to hold all that may accrue to our advantage through temporal blessings and no less through heavenly assurance.

It was in the early part of the mission of Jesus that he found it so necessary to acquaint the disciples of the great privileges of their high calling. They had accepted a new order of life. They were learning to become the sons of God and this certainly was antagonistic to the selfish life of the world. It would create talk. It would arouse persecution. Ignorant and prejudiced minds would oppose the more virtuous life, and if necessary, use force to destroy it.

Persecutions had existed in the world from the earliest day. Hardly had the gates of Eden been closed to the family of Adam before a dispute arose which terminated fatally in the death of the younger brother. This was the first step in religious persecution.

The selfish propensities in the composition of man were so liberally bestowed that "Might," as a general rule, became "Right," and accepted every opportunity to destroy whatever came in its way.

Jesus, without doubt, knew that the prophets had been killed, and that many other messengers sent from God had been stoned and he

could easily foresee the persecutions that would overtake his defenceless disciples.

As an encouragement to them under these afflictions, he says,—“Be happy when men shall persecute you and speak evil against you falsely.”

To accept this doctrine was indeed, to accept something new and so new that it had never before been known on the earth. It was decidedly beyond what Moses and the prophets had taught. Instead of hating our enemies, we must love them as we love ourselves.

The secret of success in every human being is to learn to do right. To possess an exceeding righteousness and to sustain this in advance of the righteousness of the children of this world. When Moses said, “An eye for an eye, and a tooth for a tooth,” he was teaching a growing principle of righteousness that stood before other nations, and yet to-day we should call this treatment inhuman.

The destruction of the Sepoys at the mouth of the cannon by Christian England, was its best idea of right, but it was at variance with the teaching of Jesus. The murdering and imprisoning of those who chose to think for themselves was as heathenish as were the English and not at all in harmony with the sermon on the mount.

It is quite another thing for us to suffer persecution for righteousness’ sake, than it would be for us to make others suffer.

“Happy are ye when men shall say all manner of evil against you falsely.”

And this they will do against any person or any class of persons who may accept and teach others to move forward into any increasing light. Here comes the grand opportunity to exercise the patience of the saints. Overcome evil with good. Live in the light, so that whatever may be said or written may bear the genuine stamp of the great and good Teacher.

The Believers who went to Ohio in 1800 as missionaries, were subjected to more or less petty persecutions. The new lights or schismatics who had seceded from the Presbyterian church and were preaching in the revival meetings, a doctrine at variance with their former faith, held the authority during the times of service and willed who should and who should not speak.

Some of these so-called religious bodies have at times very singular freaks that are called manifestations of the spirit. The very same thing if it should appear in any other body of men would be regarded as underhanded and mean.

The Brethren had been invited to attend a meeting that was under the direction of several of the anti-presbyterian ministers. They went in good faith and expected to take part in the exercises, but those ministers of this world were wiser in their generation and in their audacity than

their invited guests and in some dark hour or dark corner had met together and voted that their visitors should not be allowed to speak one word during the meeting.

By the ungodly of this world, this would be called sharp practice, but in this case we shall call it incipient, religious persecution. These ministers of the gospel (?) in seemingly good faith had invited their Brethren to be with them and then took the opportunity, individually to ventilate their minds by denunciations and the free use of vile epithets.

Of course there were no stakes, no chains and no faggots preparatory to a burning. That had gone by, but such men only needed the right of a dominant power to have produced a first class Smithfield burning for the glory of God.

Persecutions, wherever they may be, are always the outbursts of the lowest passion of man. It makes but little difference what the designated term may be, whether Holy Inquisitors, Ku Klux or White Caps or whether it comes in the form of an excommunication, an imprisonment, an execution or a holocaust.

Some of these instances of diabolical temper flame, are phenomenal, and one of the remarkably singular features is, that those professing to have forgiving minds and even in their theological zeal can put a premium on wickedness, and then in a heated passion, on the addition or omission of only one letter in some

theological word, are ready to brand the honest disputant as a heretic and destroy his life by inflicting the most excruciating torture that the human mind can invent. Indeed, more of the brotherhood of man can do no harm.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon. February.

Thermometer.	Rain.	Snow.
1891. 28.78	2.25 in.	23 in.
1892. 23	.25 in.	21.25 in.

Mar. 1892.

AND thus passes the winter, which used to be a long, cold season, full of ice and snow; the only reminder of summer being dried fruits.

Now by the skill of man—and woman—the seasons are so intermingled, that the blessings of each, are, in a measure shared through the year. Canned fruits and vegetables nearly as good as fresh ones are possible. Flowers blooming in every part of the house, to counteract the too dry atmosphere of artificial heat; with now and then a surprise of crisp and delicate greens raised somehow and somewhere by our skillful brother Martin Jones, all contribute to add summer to winter; and when we can garner the sun's rays direct, as easily as we do the gelid stores of the winter king, we shall not mind whether it is December or May.

Once upon a time only crows and snow-birds ventured into our icy latitude during winter, now we can count six different kinds of birds two of which really cheer us with song.

Nor is the feathered songster all that brings us cheer. From the Granite Hills, welcome messengers have alighted in our midst. It was so good to see our worthy Elder Abraham once more in Lebanon;

and to realize that though the snows of eighty-four winters have made hoary his locks, he is one of the number spoken of by the prophet, who because they wait upon the Lord shall in spirit, mount up with wings, shall renew their strength, etc. Bro. Franklin Youngs who accompanied him was also welcome to our home, and though it was a first visit, we trust it will be repeated oft, when in the near future, the isolation of our several Societies shall yield to the influence of a closer communion.

Our venerated father Elder Daniel Boler, who has been quite a sufferer, is slowly improving. Job is not the only example of heroic patience and fortitude. May his last days like Job's contain a double blessing, for his upright life and walk with God have earned it.

Health of family about as usual. No La Grippe, and we hope that no March wind will blow it toward us. A. J. C.

Center Family.

Mar. 1892.

THERE is not much of anything going on at present.

Br. Henry George with the help of some of the young Brethren, is at work building a silo in the west end of our cow barn. It is 8 ft. x 11 ft. and a little over 30 ft. deep.

Our stock is in very nice shape much to the credit of Brother Henry.

We have had quite a stormy month so far but to-day it shows some signs of returning spring. There is a little snow lying around, somewhat covering up the defective points of mother Earth.

A company of three young folks (two of them teachers) attended a Teacher's Institute held at Chatham, N. Y., Mar. 7-11. It was very interesting and instructive, having some of the leading educational men of the State of New York as presiding officers.

The majority of the family are enjoying good health, while several are afflicted with slight colds, showing that La Grippe is making a gentle though uninvited call and we all hope that he will not prolong his visit.

Our good father Elder Abraham Perkins

with Brother Franklin Youngs paid us a very interesting visit two weeks ago.

Elder Abraham seemed to be enjoying quite good health considering his years.

W. J. P.

North Family.

March, 1892.

NOTHING very special moving at our home except that the writer is in the healing apartments. Having fallen under the weather, of which we have had a great abundance, but was mercifully picked up and landed clear of the storm: is now about ready for another battle with wind and tide, and with whatever else constitutes the weather.

I cannot stay long under conditions in which I have no faith, and against which I am fighting to the best of my ability. As we grow in understanding, we more and more realize that effect follows cause: and if we are not prompt to remove the first cause, the effects become cause for other effects, and if we are unwise, we go from bad to worse in geometrical ratio. No other way can a wise soul pursue, than to remove the first cause.

To be ever learning, and never coming to a practical knowledge of the truth, would seem to indicate that the indulgence of self was the chief object of life. But to practice what of truth we know will lead us to the front from whence all truth doth flow. As the practice of the truth is the only thing that will make us free, there is no hope of salvation only in obedience.

On the 17th ult. we were very much blessed in having our beloved Elder Abraham, and Br. Franklin Youngs from Enfield N. H. with us: we had a very interesting and profitable time.

We had a very interesting and rather an amusing occasion, (though somewhat dangerous) getting our ice. With all our devices of springs, scratchers and vice, we were unable to control the ice coming down the slide; so we just loaded it on the sleighs and drew it down. We had set out to be wilful, and make it come just as we wanted it; but for this season got beat:

however, we are not discouraged and shall try again, if the powers that rule do not veto. Have been shipping quite a large quantity of hay and straw. It is a question with us, whether we can keep up the fertility of the land with commercial fertilizers and sell off the hay and straw.

We have commenced the experiment, and shall give it a thorough trial. If at the end of five or ten years, we find larger crops and better quality, it will be evidence, somewhat, of the success of the experiment.

In kindest love,

D. O.

Shakers, N. Y.

Mar. 1892.

It is a general time of health. No one laid up with the Grippe, but some have colds and that is enough. Our good Elder Nathaniel Fry is suffering from a cancer. The several families are busy sawing their fire wood and getting ready for spring work on the land. We have been selling apples and potatoes. The price is one dollar per barrel. Last year they were worth three dollars.

Elder Abraham Perkins and Br. Franklin Youngs of Enfield, N. H., have made us a short visit. All were pleased to meet them and gave them a warm welcome.

The Sisters at the Church and South families are busy making shirts. The music of the sewing machine is the first thing heard in the morning and the last thing at night.

Elder Joseph Holden and Eldress Harriet Bullard have paid us flying visits, but they came and went so quickly that one could hardly catch a glimpse of them. We are endeavoring to keep the testimony alive and are praying for ourselves and for all others.

J. B.

Second Family.

Mar. 1892.

SOME time has elapsed since we have written anything for the MANIFESTO, and when our pen is idle, we notice Watervliet is not represented in Home Notes; so we will again take up our pen.

We were blest with a visit from our es-

teemed Elder Abraham Perkins, and Br. Franklin Youngs of Enfield, N. H., on Mar. 3rd. Elder Abraham is always a welcome visitor, as indeed, is every Brother and Sister, but he was doubly so at this time. Owing to his advanced age, we did not expect to have the pleasure of another visit from him.

From our early childhood we have heard of Elder Abraham, and we feel that his life and example is, and should be, an encouragement to every Zion traveler. Coming among Believers in his youth, he has lived a life of consecration to the Lord; has fought the good fight, and overcome the world in his own soul, and now at the age of four score and four, he can still proclaim the testimony of truth against sin in every form, and express his thankfulness for the gospel.

When we think of the many bright stars that have shone so brilliantly in the firmament of our Zion, and are now passing from our mortal vision, the thought makes us sad, knowing there are so few to fill the vacant places and to minister the life and zeal of the gospel, as these precious souls have done. Elder Harvey Eads, so lately passed away, was another we had learned to love and esteem for his faithful and untiring zeal and devotion to the Cause.

Health of Society good with few exceptions, among the aged. Elder Nathaniel is a great sufferer and may ere many days, pass away and be numbered with the saints who have gone before. We shall miss his bright example, his words of encouragement, and the life and zeal he has always shown in our worship. He has, for many years, stood for Zion's support, and a minister of love and peace.

Weather at present is mild, snow fast melting. We extend our love and sympathy to the Society at Maine for the persecution they have lately met with. It comes from the same source that did the persecutions of Mother and our first parents in the gospel. We think should we ever visit Boston, we shall steer clear of the "Boston Herald" fearing we might find among them a "chile takin notes."

Shaker Station, Conn.

"PRAYING always with all prayer," saith the Apostle. When we pray to our heavenly Father, it is an acknowledgment of our dependence on Him. We should live day by day in the spirit of prayer. How blessed is the thought that we can be engaged in prayer when performing our daily duties. Our supplication can ascend to God without moving our lips. No matter how earnest or zealous we may be, without prayer and watchfulness we shall be overcome by the Adversary of souls. Watching and prayer is a safeguard each hour. Let us strive to attain to this prayerful spirit, and commit all our trials and burdens to One, who has promised to guide and protect those who trust in Him.

3417 spaces of cream were sold in Feb. A large crop of ice.

We should be generous to our poultry. One third each of wheat, oats and buckwheat steamed, is an excellent ration for hens. Why poultry should be expected to be profitable without care more than any other stock is what we do not understand. It is the little matters that should receive the most careful attention, as the observance of method and system is certain to prove beneficial at all times. Poor nests will not be occupied by hens if they can get better places to lay. High perches often cause deformed feet. The prevention of dampness in the house avoids roup, which is a terrible scourge in a flock.

D. Orcutt.

Ayer, Mass.

March, 1892.

THE way to be happy is not to try too hard to be so (for selfish purposes) but we enjoy the purest of happiness by trying to make others happy. There is no place that needs so much the sunbeams of cheerfulness and happiness, as does the chamber of the sick. Under the burden of hours of pain or wasting away by some fell disease it becomes our privilege as faithful attendants to bring to them the

beauty of the sunbeams of cheerfulness. Riches never brought true happiness, although they may be one of the primary necessities of a life upon the earth. Many cheerful spirits are leaning upon the toils of to-day for the food which to-day demands. It is a cheerful trust in Providence. Such dispositions would exhibit a loving spirit whether in a palace or in a cottage.

Some persons are constantly beset with difficulties. Nearly everything goes wrong and you will probably find that there is "a want" somewhere. A want of changed conditions; a want may be of more wealth than Providence has seen proper to bestow. This we may call a canker of the heart, and it is the destroyer of all happiness: hence the great wisdom of the Scripture injunction:—"Seek first the kingdom of heaven and its righteousness," and then if we are not happy with our surroundings, we should awaken to more interest in temporal duties or to a change of heart or disposition.

I am often admonished by the wise words of our fathers and mothers, who, while speaking of their journey in life, taught us the necessity of a contented spirit. It was to them a continual feast and worked out the great problem of community life. "There is nothing that helps us to feel that our lives have been worth living, so much as the humble and grateful consciousness that we have helped some other soul to fulfill its destiny."

The unwelcome visitor which we so reluctantly carried into the New Year still holds a firm Grippe upon some of our little family. During these visitations our anxiety increases, although our hope stimulates us to work carefully and patiently.

Fire wood is all sawed and the larger part well housed.

A. D. B.

Enfield, N. H.

March, 1892.

DEAR EDITOR:—It is with difficulty, that we bring ourselves to realize that these few representative lines are to be

April Notes so swiftly has the winter passed, and we wonder a bit if the robins' notes will be as much belated as these will prove to be, each one of which should have been audible, or rather visible, a month ago.

We cannot tolerate procrastination at all, so will say, it was not this insidious element that caused the delay, but—"One left it for the other, and the other left it for one," as is often the case, in matters of more vital importance even in our Community homes, where we aim, at least to have matters systematized.

The removal of our worthy mother Laura Foster, from this rudimentary school to a higher department did not get forwarded. Beyond a doubt, she was greeted with a loving welcome home to the land of realities and light in season:—no delays there.

Having been almost entirely blind for the last few years, she must rejoice in her promotion: the elderly portion of our Society know of her genuine, sterling worth, while younger members who only have knowledge of her less active life, must have been impressed with her integrity of character. We say a kind farewell, without one regret, for we know her joy and satisfaction in the change is complete.

We would not even mention the prevalence of the G—among us, (we cannot write the whole word) only as we wish to say a modified good riddance, and we modify, out of self-respect, none whatever for the tyrant, if any one, professional or non so, espies a microbe of this dread disease next winter, we do desire they clothe it with another name, for this one has become a curse.

The ice harvest was completed earlier than is usual with us. We must belong to the conservative party, for the old fashioned wheelbarrow still does duty for us, in conveying it to the Office, Dining Hall and Infirmary, the Dairy having an especial provision in this line. No span of horses for this business, it would make our eyes open wide; however, we have enough as a rule, allowing that there are exceptions to all rules, even good ones, and "Enough is as good as a feast."

We may not be able to tell about spaces of cream, nor an abundance of milk, yet, when we reflect upon the millions of human beings, whose cries for bread to sustain life are incessant, we say in humbleness of heart, would that others might share in our many blessings.

With kind regards to all.

E. B.

Sabbathday Lake, Me.

Mar. 1892.

WE almost know that winter is over. At the present writing we have but very little snow on the ground. The lumbermen are having a hard time striving to get their logs out of the forests and with all they can do a greater part of them will have to remain in the woods until another winter.

The time is drawing near when we shall have bright, warm days and enjoy the cultivation of our beautiful flowers, some of which we are already starting under glass for early blossoming.

Sisters are busy on their sale work and whenever a stormy day presents itself the services of the Brethren are enlisted sawing out boards for boxes &c.

We were very much interested reading in the last MANIFESTO of that good meeting at Enfield, N. H. Our meetings are also profitable and we should be glad if the testimonies which are borne with such earnestness by our Brethren and Sisters could be heard by thousands and be to them the same blessing that they are to the small number who are thus privileged.

A. S. C.

Union Village, Ohio.

Mar. 1892.

To-day I feel unusually happy. Contentment and peace of mind fill my soul and the words of good Elder Joseph still ring in my ears. "Surely, if people can not be happy here the fault must lie at the individual's own door." Not what have I to be thankful for but what have not I to be grateful for. We are surrounded by kind and dear friends, always

willing to help us in our trials as well as our joys.

The Society meeting this morning was very entertaining and all must have felt encouraged and strengthened. Eloquent and interesting sentiments were expressed by several, namely—Elder Joseph Slingerland, Elder Napoleon Brown, Leopold Goepper, Edward Webber, Eldress Ellen Ross, Mary A. Holland, Susan Liddell and Harriet Shepard. I trust I shall profit by what was said and be awake to take a decided interest in this home which we are all trying so hard to beautify.

In telling a friend not long since some of the trials I was brought to bear and thinking the fault all lay with the party I was talking about, said he, "I can make but one remark and that is, Do your duty and go ahead. Think what Jesus said at one time, 'What is that to thee, follow thou me.'" This remark did me much good and I shall not forget it.

We have had plenty of rain lately, but the health of the Society is good, although for a few weeks things looked serious enough, as La Grippe seemed determined to have a full introduction.

I had almost forgotten to make mention of the most important news of all, and it was this—we had a visit paid us not long since by two Brethren from Watervliet, Elder Henry Frederic and Br. Moore Mason.

Elder Oliver Hampton has been at Watervliet the past week. On his return he will be greeted with a cheery "Welcome home" by his Lyceum scholars, who have been impatiently waiting for him.

We have only one sick person in our family at the present time. One person in particular deserving especial mention in Home Notes is our beloved Sister Emily Hampton. She wrestled with La Grippe a few weeks this winter, but is now about as well as usual. She is remarkably bright and active for one of her years. We all love and look upon Sister Emily as a precious jewel and hope she may be spared to us for many years to come.

A. B. G.

Sonyea, N. Y.

March, 1892.

WITH the busy whirl of time February with many lights and shades has renewed its final march. Even so. Can February March? Yea and April May, didn't June know it? Snow is descending in abundance. March still wears the royal seal of winter, sleighing remains the very best and will till its close.

Hay pressing will again be renewed the coming week. Time is always passing and pressing. The active, the far-seeing, the enterprising and unselfish portion of humanity, can find something in the great universe of mind and matter to do, something that is good and useful and "Something that is lasting that forever will endure."

The saw mill that has rested in silence the past summer will soon become a busy factor in home industry.

Broom handles will be manufactured and much more work of the sawing kind will be perfected in days to come.

Brother Henry Hollister of enterprising fame is abiding with us, and is a trusty helper in guiding the Sonyea Craft; his vigorous spirit is a great blessing in our family; we value his presence, and prize his inspiring ministration. In our Sunday services and in our daily avocations he is ever helpful.

Brother Clark Coburn recently moved from his old house to a new one, a house not made by hands but one secure in the heavens where moth and rust can not corrupt, nor thieves break through and steal. Br. Clark has been a member of Society for five years. During his membership and life in the Community he was ever interested in performing some good and never wearied in well doing.

G. D. G.

Pleasant Hill, Ky.

WE have been favored with a brief visit from Eldress Elizabeth Downing of Union Village, Ohio. We are always glad to welcome her to her old home. She was called here to see Sr. Sarah Weatherford,

an associate Eldress of Eldress Adaline Wells, who was very ill, even unto death, but now she is pronounced out of immediate danger.

Our kind physician and brother, W. F. Pennebaker, has safely carried many patients through La Grippe as well as other ills. We feel thankful that so many of our aged ones have been spared to us. March came in with storms, but in a day or two all was as calm and pleasant as May. The sun shines brightly, the grass is springing up, the birds are chirping their matin songs of praise, and who could fail to appreciate a home amidst such surroundings. Our district school has just finished its winter term and the interest has been kept up throughout the session.

The Trustees have been faithful to the teacher, and she in turn faithful to the children. On the 22nd of Feb., the school held suitable exercises. Recitations, select readings and songs appropriate to the birth, life and death of Washington, who paved the way to freedom, and liberty of conscience.

We have much, indeed, to be thankful for, in this home of liberty, and we pray that no cruel war shall again devastate our fair land.

We love our little missionary and we trust many may, from its perusal, become converted, and "Cease to do evil and learn to do well."

With these notes please accept our love and kind wishes, and may we realize that "All things work together for good to them that love God." M. C. S.

South Union, Ky.

Mar. 1892.

ELDER HENRY:—We write you of the death of our good Br. John. We are sorry that he has been taken from us.

Weather here is extremely inclement. The spring birds have been with us, but now have all left and we cannot see where they have gone.

We are pleased with the MANIFESTO and hold it as the true Standard Bearer of our religious faith.

J C.

East Canterbury, N. H.

Weather Record, for Feb. 1892.

Highest Temp. during the mo.	48.
Lowest " " " "	4.
Mean " " " "	23.3
Total Precipitation " "	1.79 in.
Total Snowfall, " "	16 in.

N. A. BRIGGS.

HEALTH NOTES FROM MT. LEBANON.

MARTHA J. ANDERSON.

THE CULINARY DEPARTMENT.—It is essential to good health that meals should be eaten at regular intervals; and in the orderly round of our Shaker life, we never vary from stated hours. Breakfast is at six in the summer, half an hour later in winter; dinner at twelve and supper at six. We have a light and airy kitchen, divided into cooking, baking and dining rooms; good soapstone ovens, heated with coal from beneath; a first-class range with large copper boiler; suitable cooking utensils, mostly agate ware, with plenty of hot and cold water in the various departments, and this makes our work comparatively easy. We have also another model arrangement, a cooling room on a level with the kitchen, which saves much backache and weariness, and answers the place of a refrigerator, or down-stairs cellar. It is built of stone by the side of the coal receiver; around the sides are coils of iron pipe through which the cold mountain water circulates, and passes into two Portland cement sinks where we set away the food in earthen crocks, and we find it keeps much better than when put on ice. There are some board shelves at the side, which we find very convenient.

For a family of between fifty and sixty members, we have six sisters and a little girl to perform kitchen duties, and one to attend to company; no other work is required of them outside the culinary department; these change with others every second or third month—from four to six weeks is a term.

It lessens the labor considerably not to

cook meat, and after some twenty years' experience we find we can do as well without it. There are veteran vegetarians among us who have worked many years in the field of reform, but with most of us it has been a gradual growth.

Our breakfast usually consists of oatmeal or wheat mush, baked or boiled potatoes, tomatoes cooked with milk and bread crumbs, warm apple sauce and Graham pie.

Dinner is more varied. There are three kinds of vegetables, sometimes the addition of soup, plain fruit sauce, either pie, pudding or other desert.

Supper—Boiled rice with sugar and cream, or mashed potato, tomato stew, apples baked or in sauce, and preserves. We frequently have the addition of fresh creamed cottage cheese or crisp celery; the latter we think good for the nerves. The green stalks of celery are cut up in small pieces and cooked until tender, which takes several hours. Season when half done; when ready to take up add a little thickened milk or cream, and put on nice fresh slices of toasted bread.

The water in which the potatoes are boiled makes a delicious soup, by adding a little egg batter, a pinch of parsley, seasoning, and a cup of milk, cream, or a bit of butter. The best part of the potatoes is usually thrown away.

We put up three or four hundred gallons of tomatoes every season. Cooked in various ways and eaten in moderate quantities; we consider them a healthful article of food. Our chief method is this: To one quart of boiling tomato add one quart of cold milk (if it all strings together do not be alarmed it will boil out;) when it foams up well, add some rolled cracker or bread crumbs, let it boil the third time, season to the taste with salt and pepper, add a little cream or butter and serve boiling hot from a covered dish.

"Anti-fowl potpie" (as one of the sisters has named it) is made thus: Prepare the dough as you would for bread, either Graham or white; when it is light cut it off in small pieces and put it on a steamer in a tightly covered cooker; it takes

about an hour and a half to steam; have ready a gravy made of hot water thickened with drawn butter, or cream and flour paste; season to the taste, and add a little fresh parsley, put the dumplings in a large dish and pour the gravy on them.

Tea and coffee are used on our table in moderate quantities, no one taking more than one cupful at a meal; some prefer hot water. Hot beverages should be made of freshly boiled water; if it has stood in the tea-kettle over night it is not fit for use.

No one can well abstain from a meat diet unless he has good bread. We have three kinds on the table at each meal; white bread, also unleavened and leavened bread made of unbolted wheat, which is washed and ground fresh at home every week. Warm rye and Indian bread, baked six hours in a covered iron dish is nice for breakfast, so is oatmeal made into bread.

With a moderate amount of skill and an interest in hygienic methods of preparing food, a good housekeeper can place on the table many appetizing dishes cooked without fat or soda, and the more one becomes accustomed to plain food, the finer grows the sense of taste, and rich greasy viands become alike obnoxious to sight, palate and stomach.

Would it not be better for the poor to save their hard earned dollar and buy fruit for their families and thus prevent a feverish condition of the blood engendered by too much heavy food? We are increasing our fruit crop every year.

Grapes are especially wholesome, and they are much cheaper and more palatable than drugs.

SICKNESS.—We have but little serious sickness in our family. and seldom call on the doctor. People are not as strong physically as were their ancestors; but those who come among us in ill health usually improve in a short time. Especially is it so with children; we have taken some very frail ones who have grown stronger; some must always battle with inherited tendencies to disease, but if they live strictly moral lives, and adhere to hygiene laws they will live more

comfortably. Great good is attained in this direction by fortifying the mind against the ills of the body, and rising superior to them.

We have not had a fever in the family for thirty years. Judicious water treatment, simple massage, and the use of hot herb drinks, are our methods of cure in cases of sickness.

HEAT AND VENTILATION.—Three of our large houses are heated by steam. The dwelling containing the sleeping apartments breathe. In the roof, directly over the stairways at each end there is a large Archimedian ventilator; they are kept open in warm weather, but are closed in winter because cold air comes down in large quantities. In the base boards of the rooms are ventilators; also over the doors and in the chimneys. From the outside of the house directly back of the heater there is an aperture which conveys air up through the tubes of the radiators, so there is a warm as well as fresh atmosphere to breathe; it is a circulating current, all through the room: the cold air is drawn from the floor and heated, so we have no cold feet nor overheated heads. Two inch width boards are used under the lower part of the windows; this gives a current of air between the sashes, and there is no draught.

(TO BE CONTINUED.)

[From the Boston Journal.]

CHARLIE'S FAITH.

"FATHER and son stood side by side
Gazing o'er fields and orchards wide,
Acres of corn were turning white,
Withering fruit trees met their sight.
"Charlie, my son" the farmer said,
"Look at the corn, the wheat—all dead.
Why must I lose my fruit, my grain,
Which might be saved by one day's rain."
Thoughtful a moment looked the boy,
His bright eyes beamed with holy joy,
'Father, you told me once to pray
For what I wanted, day by day.
Many an answer's come to me
When I've in earnest bowed the knee.
Ask what you will it shall be done,
Said our High Priest and God's dear son.
"I'll kneel right here beneath the trees—
Let my petition with the breeze

Rise to the ear of the Holy One,
Maker of earth, the stars and sun.
He'll hear the prayers of those who strive
To seek their crowns beyond the skies."
Upward he gazed, a smile of hope
Lighted his features as he spoke.

"Jesus send down the cooling rain,
Else this year's toil will be in vain.
Elias prayed and thou did'st hear,
Hear us, whom thy dear name reverse."
Rising, he said; "the rain will come
Ere sets to-morrow's burning sun.
Father have faith, do not despair,
But lift to God another prayer."

Speedily came the boy's reply,
Darker became the summer sky,
Thunder and lightning, pealed and flashed,
Charlie his parent's hand then clasped.
"Father," he said, "See prayer has power
To bring from heaven this cooling shower.
Nothing we need will be denied
If by Christ's precepts we abide."

DEAR YOUTH AND CHILDREN:—I think you may learn a lesson of faith in God, and of the power of prayer by reading this simple narrative. It is beautiful. I wish all had as strong faith as this little boy. Though some expressions in the piece are objectionable, like appealing to Jesus, yet underneath there is a deep feeling of confidence and trust in a higher power. It is to this faith and trust I would have your minds center. External things will readily attract from the internal, unless the whole being is absorbed with a desire for spiritual things. Faith and a sweet confiding trust in the Order of God will bring them. Plentiful showers of blessing will fall from the bright world above sufficient for every lamb of the fold. But how simple and child-like you must be to receive them, and above all you must be pure and clean. Then when you ask for a Father's protection and a Mother's love, and are willing to bow the knee, as did this child of faith when he prayed for rain, you will receive. Let Christ rule the stubborn will and subdue the obdurate heart in you, then every spiritual and temporal blessing will be yours to enjoy. And as you stay the flood-tide of youthful temptations by relying upon this higher power and keep in control every passion of nature by a daily cross, in time the world will look upon you as Saviors of the race. All power will be given you. Even the winds and storms obeyed him—our Elder Brother—because the Christ was in him. So may this quickening spirit permeate and abide with you, is the sincere prayer of your true friend and gospel Sister,

ANNA WHITE.

BOUNTIFUL.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat."—REV. vii., 16.

CANTERBURY, N. H. 1890.

Divoto.

O let us not hunger nor thirst, The fruits of the spir-it abound; The

rich-es of im-mor-tal truth I'm reap-ing on hal-low-ed ground.

My gos-pel companions, we'll rise, Re-joyce in the light of to-day; We

see as nev-er be-fore, How God doth his mer-cy dis-play.

Books & Papers.

The March number of the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH is more than usually supplied with interesting personal or biographical sketches. The editor speaks feelingly and judiciously regarding the late Duke of Clarence and Avondale, and is rather pointed in his condemnation of those who show a fire-eating spirit as concerns the Chilian affair. We have a striking portrait of the Chilian president and views of Valparaiso. The eminent observer and writer, Dr. J. R. Buchanan, is well depicted by Charlotte F. Wells, and a lively summary of the Del Sartes and their works, with two admirable portraits, is given by Carrica Le Favre. Practical Phrenology is well filled. A new series of "Hits" is introduced, that show the success of such publications. Florence Hull contributes a very valuable paper on Governing Children. Lady Somerset, the temperance advocate, receives appropriate notice. In SCIENCE OF HEALTH we find some Deductions from Anthropometry, Massage Treatment, Typhoid, The Scotchman's "Parritch," etc. The new department of Notes in Anthropology contains a list of items that is very valuable for their solid information. The fact of the increase of insanity among Southern negroes since the civil war is very significant. Price \$1.50 a year, with Premium Phrenological Head, \$1.65. Address Fowler & Wells Co., Publishers, 777 Broadway, New York.

A Sort of Digital Depression.

Did you ever notice, when a man smites his thumb with a hammer, while putting down a carpet under wifely supervision and criticism, how quickly he thrusts the bruised and throbbing member into his ready mouth? writes Robert J. Burdette in the *March Ladies' Home Journal*. People think it is because the application is soothing. But no; it is an involuntary movement, same as winking. The man cannot help it. Nature knows what the man would be apt to say under the circumstances, and so she has provided him with a stopper, and has ordained that whenever he hits his thumb hard enough to hurt—and it doesn't take very much to nearly kill a man when he is doing something he doesn't want to—by a sort of interlocking system the thumb flies into his mouth and stops him up, so that he can't say anything. Some men whom you and I know should be provided with an extra thumb which they might carry about in their hand all the time it wasn't in active use. It would be a great thing, wouldn't it?

The "Life of Charles H. Spurgeon," which is offered by John K. Hastings, 47 Cornhill, Boston, in connection with THE CHRISTIAN, for \$1.50, well deserves the attention of all our readers.—*The Golden Rule*, Boston, Mass., March 10, 1892.

HALL'S JOURNAL OF HEALTH for March. Contents: La Grippe; A queer Matrimonial Mart; Talks with Dr. Mandeville; Animals that never see daylight; What salt will do; Treatment of a cold; Prevention of Influenza; Women and their duty; Thought and Brain; A Swim in Salt Lake; What ants can do; Peculiarities of the pulse, etc., etc. Office 340 West 59th. St., New York.

A HUCKSTER OF RELIGION.

"TALMAGE, to-day, employs very nearly the same methods as those employed by Beecher; but one must not for a moment place him on the same plane," says Walter Blackburn Harte in the March *New England Magazine*. "In spite of his occasional sensationalism Beecher was in earnest; he did not flinch from uttering his convictions, though perhaps the opposition he encountered in orthodox quarters imbued those convictions often with a militantism they could have dispensed with. Talmage is a mere *poseur*—a mouth. He is a shepherd whose work in the Lord's vineyard, and the sensational, Sunday papers, makes one wonder whether the Lord is fully cognizant of his self-called servant. Talmage is a huckster in emotional religion; a man whom Barnum (who was not such a great humbug as he claimed to be, giving, as he did, everybody the worth of his money) could have claimed, and perhaps did, as a brother."

THE JOURNAL OF HYGIEIO-THERAPY. March. Contents. Treatment of the Sick; How Doctors Differ; Anti-vaccination; Proper use of Words; Isms and Dogmas; Hygiene and Therapeutics; Light for the Consumptive; A way to make the difficult matter easy; Cause and Effect; Dietary Department, etc., etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

Deaths.

Eldress Caty Ferguson at Shakers, N. Y. Nov. 18, 1891. Age 55 yrs. 8 mos. and 15 days.

Laura Foster, at Enfield, N. H., Feb. 5, 1892. Age 87 yrs. and 11 days.

Eldress Anna Granger, at Shaker Station, Ct. Feb. 21, 1892. Age 83 years.

Eldress Anna has lived at the North Family during seventy-three years. Faithfulness, frugality and purity of spirit, are among the many virtues that adorned her long and well spent life. S. C.

John W. Eastin, at South Union, Ky. Mar. 6, 1892. Age 77 years.

Br. John has been a member of the Community for 17 years. J. C.

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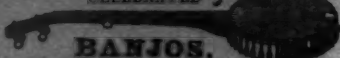
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